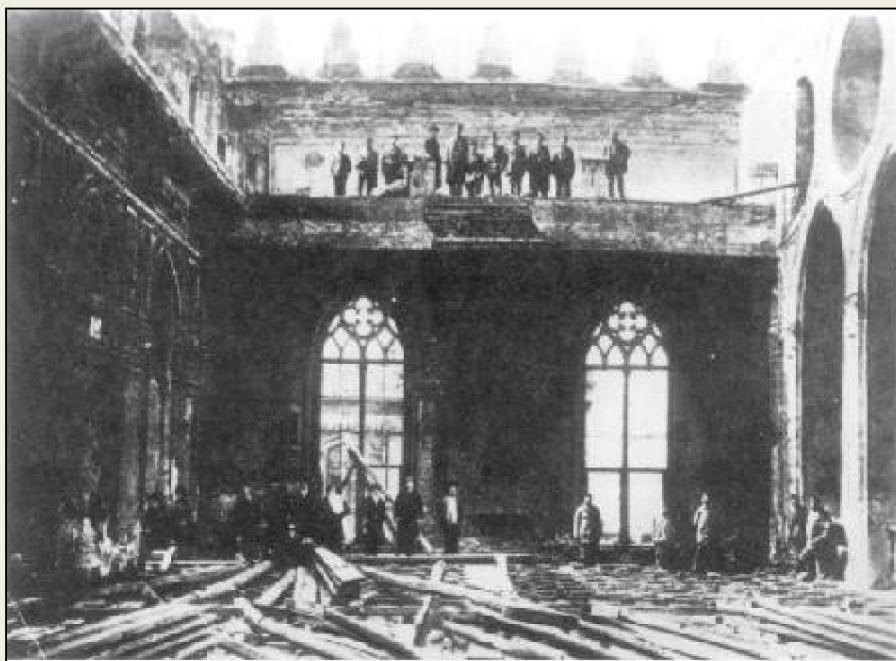


ARMENIAN ACTS OF CULTURAL TERRORISM

Cafer Kiyasi, İbrahim Bozyel

Ankara, 1997



The İsmailiye Building, which was burned down by the Armenians in March 1918, Baku

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Şamalı Cuma Mescidi, the oldest mosque in Azerbaijan. It was burned down by the Armenians in 1918.

PREFACE

It is a fact that the most important factor which enables nations to last out, is their cultural identity. It goes down in history that a nation's failure to hold on to its cultural values tenaciously would lead to a total frustration. As pointed out by one writer, 'If we shoot bullets through our past, a cannonade by our future generations is next to come.' Therefore, in order to succeed in living up to standards of a dignified life, one has to protect, maintain, and transmit his cultural heritage, which in turn builds a bridge between the past and the future.

Regrettably, even around the turn of the century, terrorism remains a grim fact. It is excruciating to witness innocent people falling victims to terrorism. However, what is more dangerous and utterly unpardonable is cultural terrorism. Fighting, plundering and arson have long been canonized as glorifying forms of action by some nations therefore it has been highly pertinent, in their view, to obliterate the cultural artifacts belonging to their adversaries which survived over centuries. Most probably, history will not excuse those nations that are committed to prove their dignity by destroying the cultural monuments of other civilizations.

Dear readers,

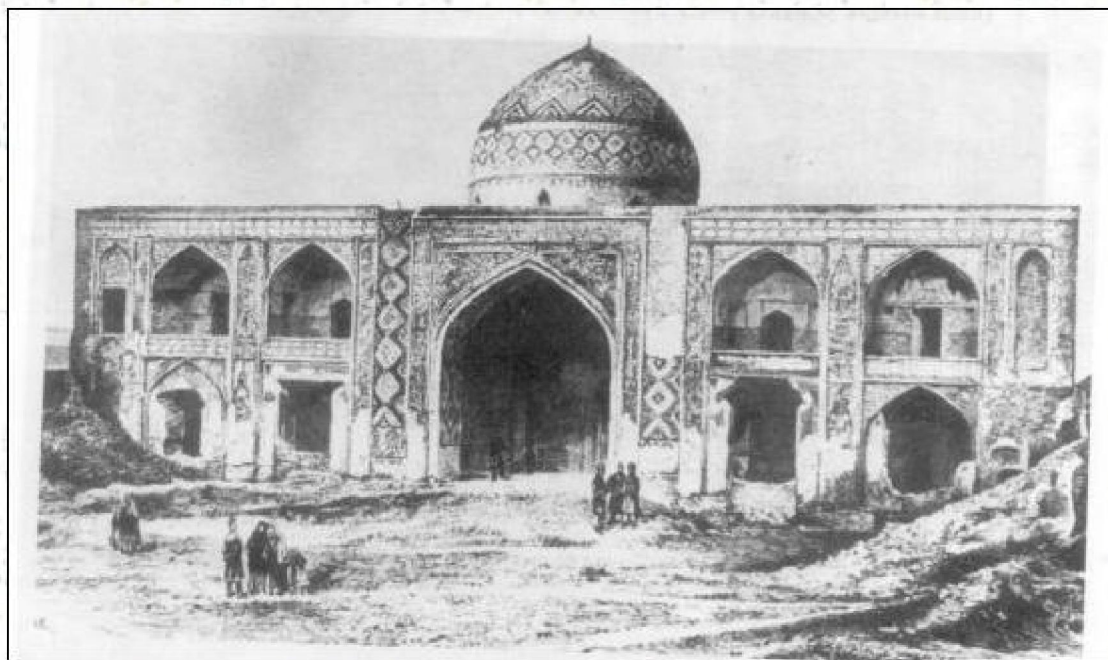
in its attempt to shed light on the question What is cultural terrorism?, this book constitutes a striking piece of document presented to the world public. You will be petrified to read about the cultural genocide exercised vigorously over Azerbaijani Turks by Armenian propagandists who unjustly misinform the world by spreading erroneous claims of ethnic

genocide -alleged mass killings of Armenians in Ottoman Turkey in 1915. It will raise a twinge of conscience to find out in this book that Armenian invaders who, with savage ferocity, eradicated the works of art embroidered with traditional and moral values could not abide even Turkish place names. One wonders how rational it is to merely feel sorry and have pangs of conscience for this. In that case, what should be done? We should explain the facts to the whole world, and especially to the international organizations that are supportive of the protection and maintenance of cultural monuments; and we should do so with full perseverance. We must and shall explain the undisputed facts despite those who present their lies to the whole world as the truth and who regrettably find thoroughly unjust and condoning supporters. I do not think we have any other options. None at all. This is a duty that should not be assigned exclusively to Azerbaijan. All the external institutions and organizations that believe in this rightful and honorable mission of Azerbaijani Turks' are also expected to garner support and contribute their best.

The historic Azerbaijani mission is pivotal indeed. Even though we are a republic that proclaimed its independence not long ago, we have been in history for an in proportionately long time. Our voice goes back in time echoing around centuries. Sooner or later, we shall verify our rightful mission as well as our pride and dignity before the entire world. I do not have the slightest doubt about it. However, in order to achieve our ultimate goal, it is crucial to understand and explain this mission well, and set ourselves to work diligently on it.

I hereby take the opportunity to wholeheartedly congratulate **Cafer Qiyasi**, author and architect of Azerbaijan, and **brahim Bozyel**, author, lawyer and president of I dir Azerbaijani-Turkish Cultural Association, on this wonderful and extremely valuable joint work.

EDITORIAL



The Old Mosque in Erivan (19th centry) Absent today/

ARMENIAN ACTS OF CULTURAL TERRORISM PRACTISED ON AZERBAIJANI-TURKISH CULTURE

The following verses by Hüseyn Cavid, the great poet of Azerbaijan, who stood accused of having pan-Turkist inclinations and was sent to Siberia in exile, provide an impressive metaphorical description of societies undergoing structural deformation as well as the impasse endured by ambitious people and nations:

Lames are practicing dancing.

Cowards they are, only keen on boasting- if not arrogance!

A weak and incompetent pretender aspiring to more than he is may become perilous for those in his realm at the earliest opportunity. Similarly, a relatively small nation having claims of power becomes a constant trouble to its neighbors. Even though they experienced such problematic instances, as was the case with Armenians, Azerbaijani Turks failed to learn from the disasters they were led into, and never took the due cautions to keep away from them.

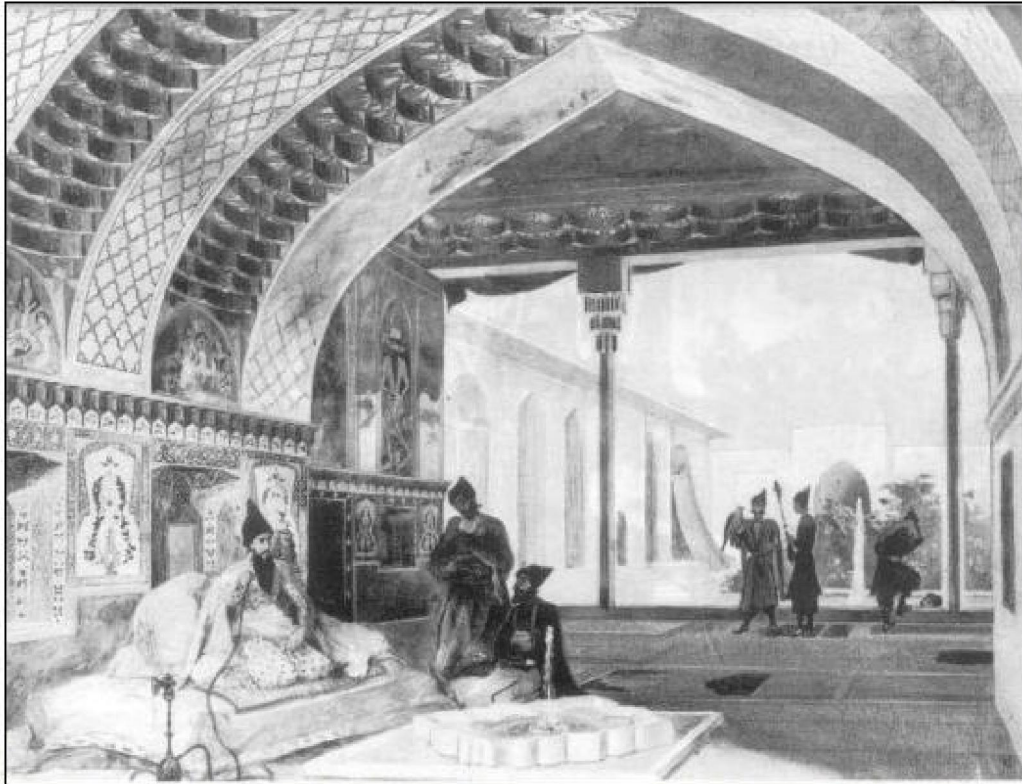
The inherent Armenian aggressiveness and cruelty of a malicious character stem from their history. Armenians have always lived under the hegemony of a superior power. That is, they long lacked an established tradition of political independence. Throughout their history, their social status had been that of a servant and this involved a **slavish** lifestyle dominated by successive masters. The Romans, Persians, Byzantines, Arabs, Ottoman Turks, Russians... Whenever a new master took over, Armenians rebelled against the former. As reported by the Russian scholar V.L. Velicko, **Armenians systematically betrayed their own masters**^[1] (V.L. Velicko: Kavkaz, Baku, p. 75.). This perpetual sense of affinity with slavery prevailed over more human qualities -such as nobility and magnanimity, thereby allowing such negative qualities as appetite for power, jealousy, and hypocrisy to emerge.

This small nation, which created the myth of Great Armenia and chronically failed to realize this ambitious aspiration, was struck down by delusions of grandeur, and trapped itself into an ecstasy of self destruction. Armenians voraciously adopted the material and spiritual heritage of the Near Eastern people. This was realized in order to base their claims of grandeur and immortality, which stemmed from their slavish dreams, on empirically acceptable principles. In addition, they wanted to disguise their professionally fabricated lies, and turn the history of Old Age to their own advantage. In the last century, Armenians and Armenian scholars called for a nation-wide maneuver to create historically and scholarly acceptable arguments explaining the motives behind the map of Great Armenia faked by Russian politicians. Armenian politicians, as well as the intellectual elite, chose terrorism, a clear indication of cowardliness, weakness and fear, as their medium of struggle. They embarked on a massive destruction of the Turkish historical and cultural heritage in the area plotted as Armenia on the imaginary map mentioned earlier. Since this particular land had long belonged to Azerbaijan throughout its entire history, such acts of terrorism were, in fact, directed to Azerbaijani-Turkish cultural heritage. Armenian attacks on Turkish cultural heritage have been carried out in several different ways:

Cultural plagiarism: promoting other peoples' monuments as if they were Armenians',

Armenianization: with some alterations confiscating the monuments of their neighbors,

Armenian style cultural terrorism: destroying the monuments not recognized by the international public...



Serdar Palace (19th centry) - Erivan). Artist, G.Gagarin. it was pulled down by the Armenians between 1913-1918/



Ruins of a fortress in the vicinity of
Sardarabad - 06/18/1925 Nansen Archive

Cultural plagiarism has manifested itself mostly in the field of musicology. A considerable number of folk songs and dancing tunes of Azerbaijan are introduced as Armenian even without bothering to change their names: Sarı Gelin, Göçeri, Uzundere...

In addition, selected yallıs, Turkish folk dancing figures -such as Anadolu and Nahçıvan, extend the repertoire of Armenian folk dancing.

Contemporary Armenian composers, especially A. Hachaturyan, often borrow pieces of Azerbaijani folk music in their operas and ballets. They have never had hesitations in adopting mugams -musical modes- of Azerbaijan, either. As strikingly evident from their names, the musical instruments known to be Turkish in origin are also claimed to be Armenian: Ney, zurna, keman, tar...

This situation resulted from the Armenian trend of plagiarism on the one hand, and the superior Turkish musical culture on the other. In the Middle Age, under the dominance of Turkish culture, Armenian music faded out through its own low standards of quality.

There has been a considerable destruction on Turkish decorative craftsmanship, especially on rug weaving. Turkish rugs were pillaged from Azerbaijani villages that were under occupation, and displayed at Erivan Rug Museum as if they had been samples of Armenian craftsmanship. One wonders if Armenians pride themselves on these.

The apparent disposition to change the Turkish names of tales, legends and bayatis -musical modes and rhythm- has been part of efforts to create an Armenian Folklore. The Armenian translation of our famous Koro lu Legend is now introduced as if it was the original version. Worst of all, this clear case of cultural plagiarism has never been withstood by Azerbaijanis.

Architectural and archaeological monuments have always attracted more attention in the Armenian program of cultural terrorism since they are the best guarantee of the lands they were erected on. These lands of neighboring countries have always been the envy of the Armenians, who, in the name of realizing their myth of Great Armenia, habitually introduced the architectural monuments of their neighbors' as their own.

At the beginning of the 20th century, V.L. Veliçko wrote: *'Armenians ruthlessly wiped out the history of Georgia, in the archaeological sense. They scraped off the Georgian inscriptions on the monuments. They broke into the old churches of Orthodox, burgled and ransacked the Georgian churches.'* [2]

Armenians claim themselves to be the only inheritors of the Christian culture in the Caucasus. The Caucasus Albanian monuments symbolizing the Christian-Turkish civilization founded in Azerbaijan have been carefully researched by the Armenians as if they were their own, and the results have been published internationally. The purpose behind such propaganda is to bolster up their case and create an image of an Armenian society having a deep-rooted and enduring culture.

Solid traditions of Christian-Turkish architecture have seemingly prevailed in Azerbaijan. The rich Christian architectural heritage remained within the territories of the Caucasus Albania comprises the essence of these traditions. Furthermore, in the 18th century, even when Islam reached its height, a great number of Mongolian landowners, who professed Christianity, had constructed countless number of churches and monasteries.

Mongolians providing patronage for the Christian had built new churches in Mara a and Tebriz in 1272 and 1282 respectively. In addition, they built a large monastery in the north of Mara a between 1294 and 1301. Their traditions allowed Mongolians to erect a church next to the sovereigns' pavilion in military camps. They also built churches and monasteries in Karaba , a favorable pastureland. In the ancient cemeteries of Karaba , the graves having tombstones with figures of Turkish-Mongolian horsemen are that of

Christian-Mongolian commanders'.

Hula u Han, the founder of the Mongolian Dynasty, had respect for the beliefs of his oldest wife Dokuz Hatun, a Christian from Kereit. Following her request, he built churches in every town on his land.^[3] Dokuz Hatun used to be known to set up mobile churches wherever she took rest on her journeys. Among them the Gencesar Monastery is considered to be the most important one. It has the reputation of being the most harmonious Turkish-Christian monument in the entire Transcaucasus. The name Dokuz Hatun was inscribed on its manuscripts. Traits of Turkish tradition can be clearly observed on the architectural design of the church - its wealth of decoration came from Turkish style embellishments and Jesus was portrayed as having Turkic features. The church is introduced as an Armenian edifice in Armenia.

The Armenian appetite could not be satisfied with the confiscation of only Christian architectural heritage standing in some parts of the Caucasus Albania (Azerbaijan). They also claim for Turkish built houses, caravanserais, bridges and fortresses comprising Muslim-Turkish monuments on the lands of West Azerbaijan, which is currently called Armenia. It is beyond empirical rationale and moral ethics to understand the attitude of the experts who have invested a gross effort in Armenianizing the Seljuk Mescid, built in the village of Kirne of Naxçıvan, and Mömine Xatun Türbesi, known as the pearl of Turkish architectural history.

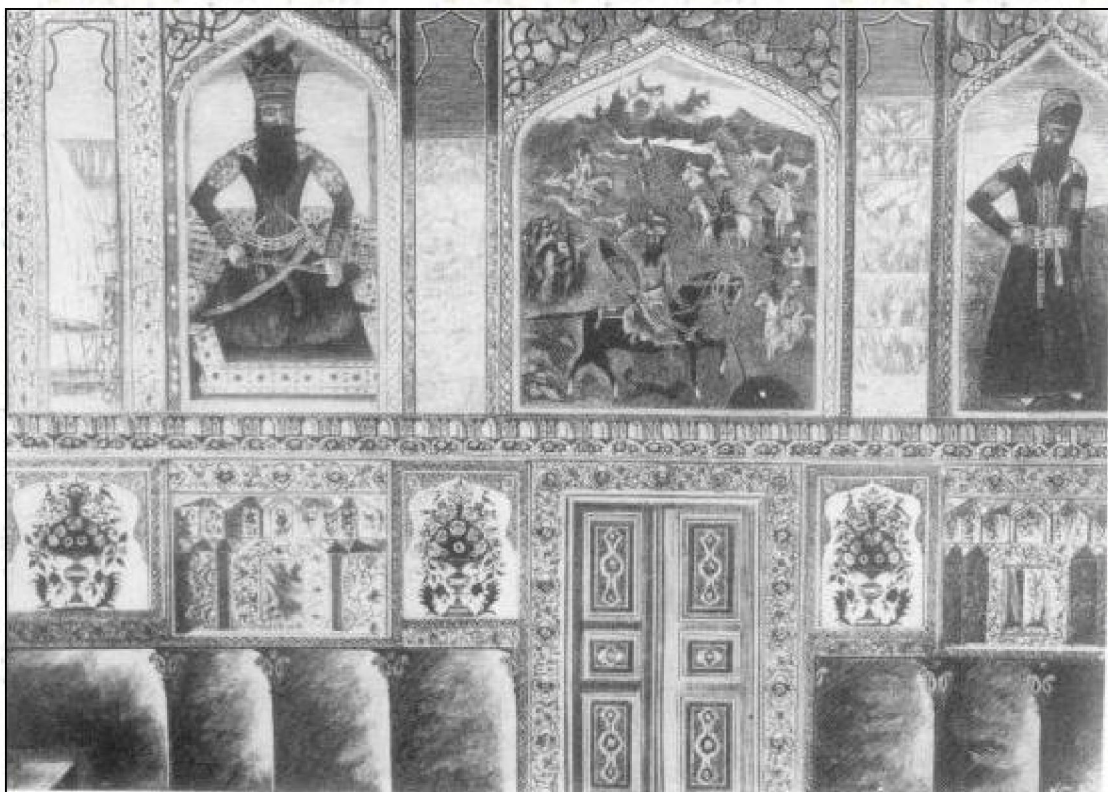
The forgery of Armenianizing the Turkish-Albanian monuments dates long back in history. More than occasionally, Albanian features on these monuments were either scratched or scraped off, and Armenian writings and architectural elements were clung therein. For these operations, special expedition teams as well as destructors were sent from Armenia, and thereby Christian-Turkish monuments on the lands of Azerbaijan were Armenianized in all.

In seventies, I was told the following by a teacher in the area of Gedebe of Azerbaijan: *'There appeared an idle Armenian in the area with an axe in one hand and a bag on the shoulder. Wherever he sees a stone, a rock or a wall, he would carve a crucifix with his chisel. I told him, 'He was not an idle, but an ignorant destructor sent to Azerbaijan on duty. The real idles are the imprudent regional administrators and their local guards who let this insidious destruction take place unnoticed.'*

The communist leaders of Azerbaijan had simply ignored these acts of destruction for years. Above all, they cooperated with Armenians who propelled this cultural terrorism, and marketed both the lands and cultural heritage of Azerbaijan. Armenians holding top ranking government positions were not the only ones who espoused the virtual Armenian destruction in Azerbaijan. Among them, there were also leaders of workers and bureaucrats -having Armenian mothers, wives, or secretaries- who were sympathetic to the Armenian cause. This code of behavior encouraged the *Idle Armenians* with axes to travel freely around Karaba , Kelbecer, Gedebe, Kazax and Kubatlı conducting operations of Armenianization on Turkish-Christian monuments and giving an irreparable damage to our architectural heritage.

In order to make more convincing their claims of *Grandeur and Immortality*, in the last century Armenians hired external researchers, most of whom were chosen among the Russians, and tried to reinforce their thesis with the help of the, so called, external authorities. Their efforts to *immortalize* their history -which does not even belong to them- through Azerbaijani monuments has become so absurd that they are no longer taken seriously even by the Armenian paid, the so called, 'scholars'. In a number of articles, S. Ayvazyan, an Armenian researcher, provided an insight into Armenian hieroglyphics used in the 19th century BC. It was so imprudent and ignorant of him to argue that all of the writing systems used in the world originated from this particular orthography. The

inscriptions on the rocks and stones found in *Mesamor* were suggested by him as empirical evidence for this argument. [4] Paradoxically, orientalists proved that these were in fact tombstones from the 19th century that belonged to Azerbaijani Turks and that they had names carved on them such as, Ali Kasimxan, Muhammed Ali and Hasan, written in Kufi style of the Arabic script. Near these stones there was a village called Zeyve where Azerbaijani Turks used to live. The unknown Armenian researcher made a mistake that cost 38 centuries by reading the Arabic script incorrectly from left to right considering it was Armenian. With these fantastic lies and forgery, S. Ayvazyan left his dead ancestors' spirits to God's mercy. Hay-Armenian historians, who have been well experienced in providing inaccurate accounts of the truth, have fortified their work with these methods.



A detail of wall decoration of Erivan Serdar Palace (1928). Artist, V. Moshkov

The fact that Armenians did not have any particular medium of exchange, which is considered to be a designation of sovereignty, makes for verification for not having a state tradition. Armenian researchers conduct *Armenian-style empirical explorations in order to bridge this gap*. In 1967, B. Mikirdichyan, in a Czechoslovakian journal, published an article in English entitled *The 19th Century, BC, Hay-Coins*. The inscriptions carved into these coins were read backwards again, and they were later proved to be the legacy of leniz Tribe (1133-1225). [5] *'Research on Armenian coins'* is still being carried out.

B. Piotrovsky, a paid scholar from St Petersburg and an admirer of the Armenian having an Armenian wife, encourages Armenians in one of his writings to avoid such ignorant

theories. Most of the time, the illusions of Armenian researchers, which are the products of an unbalanced psychology, lead their very supporters, also, into a difficult moral conflict. The most ruthless method that has paramount importance to the mission of Armenian cultural terrorism has been that of a savage annihilation of artistic monuments transmitted through centuries as our heritage. Armenians systematically tear down the architectural monuments that they dared to steal and forge, which include artistic works and cemeteries mostly belonging to the Islamic Period.

In the last century, after the Russian invasion of the lands of Revan Dynasty, the common policy directed by the Russians and Armenians to form an *Armenian region* around Erivan headed for the expulsion of the Turks, the local people, and a total destruction of their artistic monuments. Erivan, one of the new towns of Azerbaijan, was constructed to be a solid fortress at the time of Ottoman-Safavid struggle. In his Book of Travels, Evliya Celebi wrote: *"...in 910 (1504 AD) Sari Ismail Safavid summoned Revan Kulu Han, his deputy, to build a fortress there. It was completed in seven years. Located in the South-east of Zengi River, the building constructed of brick and stone, is a beautiful one. It is a single storey building, though."* [6]

It is well known that the Revan Fortress, which was alternately taken over during the Ottoman-Safavid battles, was built with the order of Ferhat Pasa, the Ottoman army commander. [7] The town of Erivan reflecting the characteristics of Turkish architectural tradition consisted of the following districts: Kale, Shehir, Tepebasi, and Demirbulak. The Erivan Fortress had three gateways on its double line battlements: Tebriz, Sirvan and Korpu. As of 1864 the destruction began; the fortress, which looked like Baku's *ceri Sheher*, and which had been inhabited only by Muslims, was torn down, Muslim cemeteries were destroyed and the names of old districts were changed. There are no statistical data regarding the number of mosques in Erivan before the Russian invasion. At the beginning of the 20th century, there remained only eight mosques in the town which was exposed to a heavy practice of Armenianizing promoted by the Russians initiated in 1828. [8] Among them, the oldest one was built with the order of Shah Ismail (1501-1524). This beautiful mosque, which was frilly a treasure representing the period of Safavid-Turkish Dynasty, was burned down by Armenians in 1918 with Muslim Turks crammed into it.

Cuma Mescidi was built in 1606 with the order of Shah Abbas I (1587-1625) who took Erivan from the Ottomans in 1604. Erivan and Gence Cüma Mescidi, built in the same period by Sheykh Bahaeddin, the distinguished scholar and artist of the Orient, shared similar constructional designs. This monumental mosque, located in the east of Serdar Palace in Erivan Fortress, made an incredible architectural complex comprising a theological school, a library, a guest house and a vast courtyard surrounding all. In 1918, when vigorous action took place, it was inspected by Isabey Azizov, Azerbaijani archaeologist in a half demolished position. This holy place was later knocked down by Armenians.

In Erivan Fortress, there located Recep Pasha (1725) Mosque and Abbas Mirza (early 18th century) Mosque. After the Russians descended on Erivan, Recep Pasha Mosque was pulled down and in its place the Russian built Pravoslav Church was erected. Abbas Mirza Mosque was destroyed completely. Outside the fortress, in the area called *eker* in Erivan, were Zalhan City Mosque, Novruzeli Xan Mosque, Huseyneli Xan Mosque (Göy Mescid), Xoca Cafer Bey Mosque and Mehemmed Sertibxan Mosque. The last three of these were demolished, and Zalhan Mosque, whose artistic design was totally corrupted, was converted into an art gallery after WW II.

In today's Erivan, only Huseyneli Xan Mosque, also called Göy Mescid, survived as the sole witness of Turkish Islamic Period. Göy Mescid is a remarkable monument with its

large courtyard encompassing 71x47 m of land, ritual areas, domes, and a minaret decorated with blue çini, encaustic tiles. However, it is remembered by the elderly as an outstanding edifice with four minarets, three of which were demolished after WW II.

Mosques of Erivan used to have large courtyards, in the middle of which was a fountain pool made of stone, surrounded by small cells. Erivan, which used to be a town of great minarets, has only one mosque today, Göy Mescid, with its name and architecture the last mark of the nation that created it.

The most distinctive monument of Erivan about which the European travelers and painters had been most complimentary, was Serdar Palace -also called Han Palace. The complex of Serdar Palace looking over the Xan Vineyards on the opposite coast of Zengi Stream had vanished without trace.

At the beginning of the 16th century, when the foundation of the town was laid, Turkish Shahs of the Safavids built the Han Palace complex certainly for their regents. However, until the mid 19th century, the palace was enlarged by outhouses several times. In addition, during the process of restoration and maintenance, a series of alterations had been carried out. The palace complex was located in the inner castle of Erivan. As Chardin, a French traveler wrote in the 17th century, *'... The Regent' palace in the castle, stands at the edge of the steep cliff. This immense and beautiful building is especially impressive in summer.'*

This building that Chardin wrote about was reported to be one of the palaces designed in hest-behi t (Eight Heavens) style. Such buildings used to be built in the capitals and town centers of the Turkish Safavids (The Çinili Kö k in Istanbul is representative of this style).

In the 18th century, Hüseyinli Xan Xoylu had Memar Mirza Cafer rebuild the Erivan Place Complex. In 1791, his son Muhammed Xan had added on to the complex a hall with mirrors and a summer room called Yay mareti. In 1793, it was Mahmud Xan, who had new buildings added on to the palace this time. According to H.F. Lince, an English traveler, Serdar Palace formed the essence of Erivan Fortress. Serdar Palace in Erivan had been the pride of the royal architecture used in the Safavid and Quajar Periods of Azerbaijan. The palace complex and a lot of outhouses having various functions were grouped around the yards. Fountain pools and flower gardens created a heavenly atmosphere in the courtyards of the palace. This charm was evoked even more strongly by the interior design of the palace. Embellishments on the walls and the wooden parts, battle and hunting scenes, portraits with various designs adorned interiors with a magnificent touch.

The last samples of wall pictures and portraits in the Serdar Palace were painted in 1850 by Mirza Gadim Erivani (1825-1875), a distinguished 19th century Azerbaijani painter. Between 1913 and 1918, this architectural treasure was torn down as a result of Armenian-Russian cooperation. It is not difficult to visualize the outstanding architectural and aesthetic texture of the Serdar Palace of Erivan by looking over the plans, pictures and photographs from the last century, and the engravings made by travelers and artists.

There used to be a great number of caravanserais (*Serdar, eyhul Islam, Ta li, Sulu, Susuz, Hacı Ali, Kömürçü, Gürcü, Culfa, Hacı İyas and so on*) in Erivan designed and built under the influence of Islamic-Turkish architectural tradition. They offered prolific services to the benefit of Erivan's business arrangements. Those who were strongly motivated to destroy all the traces of Turkish-Islamic architectural tradition did not certainly leave out these samples of civil architecture.

The bridges and houses in old Erivan that mirror characteristics of Turkish architecture are kept under careful artistic examination as if they were Armenian made. In not more than half a century, Islamic-Turkish monuments were confiscated by Armenians, which gradually made the old Turkish town Revan/Erivan into Armenian Yerevan.

Armenians systematically decimated all the Islamic monuments in West Azerbaijan (today's Armenia) as well as the architectural samples belonging to the periods of Akkoyunlu, Karakoyunlu, Safavid, and Qajar. The tombs found in the village of Caferabad (today's Aragvand) belonging to emirs from the region of Saadlu of Quhur Seed town were later destroyed completely.^[9] The wholesale decimation of the Islamic-Turkish monuments by Armenians was substituted, with a cunning maneuver, by the so-called restorations, which in fact fostered the construction of churches with fake dates. The underlying intention was to document that they were the 'original' owners of these lands.

Armenian acts of cultural terrorism are not confined to the lands of West Azerbaijan (today's occupied lands known as Armenia). At the beginning of the 20th century, during the period of Armenian-Muslim conflict, dozens of Turkish monuments were destroyed in violent conflagrations. In 1918, Armenian bandits deliberately set a number of buildings in Baku aflame. Among them were the building of smailiye *Xeyriyye Cemiyeti*-a rare architectural sample, the 14th century Keykubat Mosque -one of the buildings of Shirvanshahlar Palace Complex, and Cūma Mescidi -one of the oldest mosques of Azerbaijan. In October of the same year, in collaboration with the Russians, they burned down the town of Urumiye in South Azerbaijan that was inhabited by Af ar Turks.

At that time, Armenians systematically exposed Turks to ethnic cleansing through such diabolic methods as burning people after being crammed into mosques. In other words, cultural genocide were simultaneously accompanied by ethnic genocide. In 1920, after the Russian Empire had become the Soviet Union, attacks against the Turkish civilization increased in number and became more systematic. The communist bureaucrats of Armenia and Armenians who promoted to the high ranking government positions in Azerbaijan differed greatly from the paid *internationalist* communist leaders of Azerbaijan. They exhaustively employed atrocious and subversive anti-Turk, anti-Islam policies.

Ahmet Bey Ziverbeyov, the great artist and the first Chief Architect of Baku, committed suicide in 1925 since he could not abide the oppressive attitude of the Armenians and Jews. In the letter he left behind, wrote: *'There is no place for us, Azerbaijanis, here as long as Rohlins and Baqdararovs are around.'*

In that period, the Azerbaijan's architectural monuments were fated to the Armenian rationale. In 1930s, the Russian colonies, allied with Armenians, orchestrated new policies to destroy religious monuments in Azerbaijan under cover of *suppressing religious affiliation*.

This campaign was held in all parts of Azerbaijan and dozens of mosques and tombs were bashed up and wrecked. Armenians were the ones again to be held responsible for the appalling destruction of Bibiheybat Mescidi under the pretext of road construction.

In different regions of Azerbaijan, especially in Baku, restoration of architectural monuments was taken in hand by the Armenian mafia, which destroyed the last surviving relics for decades. In the Armenian fashion, they scraped the ancient stone manuscripts, changed dates, corrupted artistic harmony, added some characteristics -mainly a crucifix-to Islamic monuments. These acts which were assisted by the Armenian craftsmen were carried on till 1990.

Armenian experts who had no architectural, mechanical or cultural training grievously wounded the architectural tradition of Azerbaijan. Companies designing the projects of dams and hydroelectric plans to be built on the lands of Azerbaijan would assign, in principle, Armenians to the most important positions. The plan was to place the dams strategically enough to harm Azerbaijan both ecologically and culturally. For example, dams would be constructed in residential areas where historical and architectural monuments were located, deliberately allowing our cultural heritage to perish. It was for this reason that projects of hydro-technical constructions (*Xudaferin Dam, Qiz Qalasi Dam, and Tovuz Dam*) caused public indignation.

Policy toward a large-scale cultural genocide through decimation of villages, towns and Turkish-Islamic

monuments, and the uprooting of their population through ethnic cleansing -which, in turn, would transform Armenia into a mono-national homogeneous republic- had been in conformity with the search for territorial expansion of Armenia created by the Russians on the land of immortal Azerbaijan. Armenians who had lost their spirits because of their synthetic ideal of *Great Armenia*, which had no historical grounds at all, strove to realise this sickening ideal with the backing of more powerful nations. However, they only managed to create a blind and savage abhorrence toward Islam and Islamic civilization. In order to achieve their ultimate goal, the inhumane Armenian government, which lacked all the spiritual and ethical norms, encouraged terrorism and onslaughts against the Islamic tradition and Azerbaijani nation for years.

The Armenian hostility toward Turkish culture became rampant after 1988. *The International 10-Year Program of Cultural Improvement* which was agreed to be implemented by UN's General Committee between 1988 and 1997 failed to protect cultural assets -if not eased and maximized the pretexts for Armenian transgression.

As of April 1993 when the Armenian attacks accelerated, the town of Nagorno-Karabakh belonging to the Republic of Azerbaijan and all the historical and cultural assets in the areas neighboring Armenian border were gunned down, and towns and villages were destroyed. Mosques were plundered and burned down.

During the Baku events, a church in the town was set aflame; the actors of the arson were later found to be Armenian. They confessed that they accused Azerbaijani Turks of burning the church to humiliate Azerbaijan before the world public. With God's blessing, though, *Azerbaijani Turks freed themselves of the guilt of burning a holy place.*

In 1992, when Xocali Massacre took place, the so called Xocalı Civilization, comprising the monuments belonging to the Bronze Age and Iron Age, castles, and cemeteries, was severely damaged during the attacks organized by the Russian-Armenian collaboration. In May 1992, Shusha, the pride of the Middle Age architecture and urban planning, was invaded and torn down with the cooperation of the Russian Army and internationalist terrorist groups. Shusha was one of the four cities to be preserved for its authentic characteristics of Azerbaijani-Turkish architecture and urban planning. Therefore, they have applied to UNESCO in order for it to be enlisted among international traditional towns for owning such remarkable architectural treasures. It is a sorry fate that such a rare cultural and natural heritage fell to Armenian chauvinists. Only recently, a specially trained Armenian military team was sent out to deliberately destroy Laçın Türbesi, Zengilan Türbesi, Kelbecer Mabadleri and other architectural monuments in A dam and territorial boundaries. This bashful savage continues even today.

So far, no one has ever remembered to arrange heavy campaigns to redeem the samples of Azerbaijani urban planning and architectural tradition, and to encourage international organizations to take concrete action against Armenian vandalism.

CULTURAL GENOCIDE, TURKISH PLACE-NAMES AND THEIR FUTURE[\[10\]](#)

A careful exploration of the lands and place-names is necessary in order to understand the history, culture and language of a dynasty. When tracing back the roots of a nation, history of the language and all the proper names play a particularly important role.

Names of every surface feature -stream, lake, mountain, regions- bring to light a millennium of the nation's history. In short, proper names comprise the book of a nation's past and future. The more you read the book, the more you can find out sound information about the present and the past. Hydronyms, oronyms, etnonyms and urbanonyms that reflect the very identity of peoples are created and preserved in their mother tongue.

Historical sources make it evident that districts, such as, Göyce, Zengezur, Vedi, Erivan, and so on, have been the ancestral and eternal lands of Azerbaijan.

A thorough examination of the geographical names of these lands will reveal once again that they are the habitat of the Turks. Turkish place-names of West Azerbaijan, today's Armenia, have not yet been investigated.

It is a historical fact that until the beginning of the 19th century, most of the place-names in Armenia were of Turkish origin. In his *Population of Soviet Armenia*, published in 1932, Z. Korkodyan reports that in the 19th and early 20th centuries, about 2000 cites of the total 2310 were of Turkish origin. After the annexation of Azerbaijan by Russia following 1828 Turkmençay Agreement, some of the Armenians emigrated from Turkey and Iran were allocated in the Turkish villages in West Azerbaijan under provocations by the Russian Empire. At approximately the same time, Azerbaijani Turks were expelled from their ancestral lands. Their historical monuments were destroyed, and place-names were changed.

The existing Armenian name changing policy was added a new parameter after the revolution. Names of hundreds of villages were changed into artificially produced Armenian ones by official decrees. This officially approved operation of name changing was enacted in 1935, and the Azerbaijani Turks were expelled from their lands. Villages were partially banned from being resided and they were ruined. These evacuated villages used

to be the sites having marks of deep-rooted Turkish history. They display important solid evidence suggesting the evil aspirations of the Armenians. Here are some examples:

In the region of Zengibasar: Hesən Ağa, Qaracalar, Ozanlar, Tercan and so forth,

In the region of Qernibasar: Mesimli, Bayrameli Qılla, Məmmədli Qalası and so forth

In the region of Vedibasar: Saray, Orsu, Hesən Qala, Günlük, Qızılveren, Qazançı and so forth,

In the region of Talin: Narinhanlı, Sutökülen, Çiçekli, Çaltepe, Göyerçin and so forth,

In the region of Serdarabad: Təgöy, Qeçili and so forth,

In the region of Abaran: Tezharab, Abanlı, Emirli, Bitli, Porsuqlu, Eyribulaq and so forth,

In the region of Dereçiçek: Elipapak, Qonaqqörmez, Eşək Quduran, Çoban Gölü, Zeynalağa and so forth,

In the region of Goyce: Bu datepe, Üçtepe, Arıca, Allahverdi Bey, Aşağı Tauz and so forth,

In the region of Dereleyez: Kelyataçı, Boyadere, Boşacıq, Qulu Başı and so forth, have been the victims of cultural genocide.

The names of Turkish tribes that let the racial heredity of Azerbaijani people simmer over centuries are reflected in place-names in West Azerbaijan (today's Armenia). This is, in a big way, a reconfirmation of the fact that Azerbaijanis are the everlasting inhabitants of this land. For example, Ayrım (Noyemberyan), Polad Ayrım (Cevan), Qacagan (Spitak), Qecalan (Afan), Ayar (Vedi), Qarlı (Vardenis), Qıpçaq (Artik) and so on, clearly verify what has just been mentioned.

In Armenia, a former Turkish land, a linguistic genocide against Turks was in effect first. Geographical names having a long history were changed systematically. This evil aim was reached in different ways:

1. Some geographical names of Azerbaijani origin were translated word for word into Armenian:

A bulaq: Lusahpyur (Spitak Region, April 26, 1946),

Almalı: Hndzorut (Ezizbeyov Region, November, 1946),

Qaradağ: Sevkər (Cevan Region),

Qara Qala: Sevbərd (Abovyan Region, June 21, 1948),

Dağ Qala: Karabərd (Ani Region, February 3, 1947) and so forth.

2. In order to look sympathetic to the Armenian friends, some of the historical-geographical names of Turkish origin were given new names in Azerbaijani Turkish *non-arbitrarily* under the pretext that they were the legacy from the Old Period:

Aysesi: Qızılgül (Yegeknazdor Region, September 10, 1946),

Böyük Qaraqoyunlu: Ezizli (Basarkeçer Region, Januarys, 1935),

Bulaqlı: Hebilkend (Masis Region),

Qaraçanta: Ezizbeyov (Amasia Region, May 4, 1939).

İqıran: Gülistan (Ezizbeyov Region, January 3, 1935),

Kerkiba: Şəfeq (Basarkecer Region, May 25, 1967) and so forth.

3. Some geographical names of Azerbaijani origin were structurally distorted to lose their Turkish nature by partial deletion, thereby being turned into vague forms having no etymological origin.

Alaçıq Qaya: Alaçıq (Town of Dilican),

Baq Qerni: Qerni (Abovyan Region, January 3 1935),

Böyük Vedi: Vedi (Ararat Region, April 4, 1946),

Eller Oyuğu: Eller (Amasia Region),

Polad Ayrım: Polad (Cevan Region), and so forth.

4. Some historic geographical names reflecting the origins of Azerbaijani people were Armenianized completely.

Ayrım: Pthazan (Noyemberyan Region),

Arazdeyen: Yerash (Ararat Region, August 3, 1948),

Bayandur: Vagatur (Qorus Region, May 7 1969),

Basarkeçer: Vardenis (Basarkecer Region, June 2, 1969),

Qazançı: Megrasen (Artik Region, May 31 1946),

Qaçan: Lernavan (Spitak Region, April 26, 1946),

Qıpçaq: Aric (Artik Region, June 31, 1946) and so forth.

The following tables are given to provide striking illustrations of place-names that have Azerbaijani-Turkish etymology and that were changed in Armenia through cultural genocide during the period of Soviet domination. They comprise, in alphabetical order, former names, current names and dates of decree made by the High Soviet of the Former Soviet Socialist Republic of Armenia.

LIST OF SITES IN WEST AZERBAIJAN (ARMENIA)

FORMER NAME	CURRENT NAME	region	DATE of DECREE
ABDALA ALI	VA A EN	MARTUN	03.01.1935
ACISU	AÇACUR	CEVAN	-
ADAMXAN	VARDADZOR	MARTUN	03.07.1968
ADYAMAN	GARNOV T	TAL N	12.11.1946
A AZOR	KATNARPYUR	ABOVYAN	04.04.1946
A BA	ABOVYAN	ARTA AT	01.12.1949
A BULAQ	LUSAXPYUR	SP TAK	26.04.1946
A CAARX	AREV K	HOKTEMBERYAN	04.04.1946
A CAQI LAQI	GETAZAD	ARTA AT	25.05.1967
A CAQI LAQ I	GETA EN	ARTA AT	21.07.1948
A CAQI LAQ II	GETAPNYA	MAS S	25.01.1978
A DA	AGDAN	ÇEVAN	25.05.1967
A HAMZALI	MARMAR EN	MAS S	25.05.1967
A N region	AN region	-	12.10.1961
A KEND I	A OTAVAN	S S AN	17.04.1948
A KEND II	A NCADZOR	YE EGNADZOR	03.07.1968
A K LSE I	KRA EN	AXURYAN	07.12.1945
A K LSE II	AZAD	VARDEN S	03.01.1935

A ZIB R	ACAP	KAMO	07.12.1945
AXTA	RAZDAN	-	30.06.1945
AXTA region	RAZDAN region	-	30.04.1959
AXTAXANA	CORATSAN	KARAN	01.06.1940
AXTAXANA	XLATA (CORASTAN)	GAFAN	-
AXUND BOZAVAND	BERD K	ARTA AT	-
ALAÇIQ QAYA	ALAÇIG	D L CAN CITY	-
ALAGÖZ	ARAGATS	TAL N	31.07.1950
ALAK LSE	BAYTAR	AMAS A	-
ALLAHVERD region	TUMANYAN region	-	19.09.1969
ALMALI	XNDZORUT	EZ ZBEYOV	12.11.1946
ARALIQ I	YERAZGAVORS	AXURYAN	07.12.1945
ARALIQ II (KOLANLI ARALIQ)	YUXARI KOLANLI	EÇM EDZ N	-
ARAZDÜZÜ	YERA H	S S AN	03.07.1968
ARIXVEL	LERNUT	AXURYAN	21.10.1967
ARMUDLU I	TANDZUT	HOKTEMBERYAN	04.04.1946
ARMUDLU II	TUFA EN	ART K	31.05.1946
ARPA	AREN	YE EGNADZOR	10.09.1946
ARPAÇAY (VILLAGE)	AXURYAN (VILLAGE)	AXURYAN	31.07.1956
ARPAVAP	LUSAKERT	ARTA AT	20.07.1945
ARTA AT	YUXARI ARTA AT	ARTA AT	20.08.1945
ART Z	GEHART	ABOVYAN	04.04.1946

ARZAKEND	ARZAKAN	RAZDAN	-
ASTAZUR	VAN DZOR	MEHR	22.04.1935
A A I ADYAMAN	NERK N BAZMABERD	MARTUN	07.12.1945
A A I A BA	AREV AT	ARTA AT	20.08.1945
A A I A CAQALA	NERK N BAZMABERD	TAL N	04.04.1946
A A I A DAN	MORUT	CEVAN	25.05.1967
A A I ALÇALI	ARTSVAN ST	MARTUN	27.09.1968
A A I AYLANLI	NERK N GETA EN	EÇM EDZ N	04.04.1946
A A I DV N	DV N	ARTA AT	19.04.1950
A A I GÖYLESER	D M TROV	ARTA AT	01.12.1949
A A I GÖZELDERE	VARDEN S	MARTUN	07.12.1945
A A I XATINARXI	GAY	EÇM EDZ N	25.01.1978
A A I QANLICA	VAGRAMABERD	AXURYAN	26.04.1946
A A I QARABA LAR	Ç MENKEND	ARARAT	-
A A I QARAQOYMAZ	A A I SASUNA EN	TAL N	12.11.1946
A A I QARANLIX	NERK N	MARTUN	-
A A I QARXIN	ARAKS	EÇM EDZ N	15.07.1946
A A I NEC L	SAYAT-NOVA	MAS S	-
A A I P RT KAN	DZORAKGYU	TAL N	02.03.1940
A A I TALIN	HARTAGEN	TAL N	-
A A I ZEYVE	D M TROV	EÇM EDZ N	25.01.1978
AVDALLAR	HATSAVAN	ABOVYAN	04.04.1946

AVDIBEY	TSAXKA ER	SP TAK	21.10.1967
AYAR	AGARANKADZOR	YE EGNADZOR	10.09.1946
AYARLI	LERNAMEDZ	EÇM EDZ N	25.01.1978
AYASLI	AYGESTAN	ARTA AT	03-01.1935
AY IRGÖLÜ	AGHAL Ç	EÇM EDZ N	03-01.1935
AYKENAT	DA NU AVAN	TUMANYAN	02.02.1963
AYNALI I	DAVTE EN	TAL N	19.04.1950
AYNALI II	LENUG	EÇM EDZ N	04.04.1946
AYNALI III	TSANKUNK	EÇM EDZ N	04.04.1946
AYNEZ R	AHAVNADZOR	YE EGNADZOR	10.09.1946
AYRIM	PTHAVAN	NOYEMBERYAN	-
AYSES	QIZILGÜL	YE EGNADZOR	10.09.1946
BABACAN	QIZILKEND	VARDEN S	15.07.1946
BABAK I	A AVNADZOR	RAZDAN	15.07.1948
BABAK II	BUJAKAN	NA R	-
BACIO LU	HAYKAVAN	AXURYAN	07.12.1945
BAXÇALAR	BAGARAN	HOKTAMBERYAN	03.07.1968
BALAKEND	DÖVEN	NOYEMBERYAN	-
BARANA	NOYEMBERYAN	NOYEMBERYAN	04.01.1938
BASARKEÇER	VARDEN S	VARDEN S	11.06.1969
BA AVARAN	ABARAN	ABARAN	03.01.1935
BA GERN	GARN	ABOVYAN	03.01.1935
BA IN EL	BA RAMYAN	ARTA AT	01.12.1949

BA IYON I	AKYUK	ABOVYAN	04.04.1946
BA IYON II	SARALJUA	ART K	31.05.1946
BA KEND I	AKUNK	ABOVYAN	04.04.1946
BA KEND II	ARDZVA EN	KRASNOSELO	-
BA KEND III	GEHARKUNK	KAMO	04.04.1946
BA KEND IV	SARALANC	ART K	03.05.1946
BA KEND V	VERNA EN	YE EGNADZOR	10.09.1946
BAYANDUR	VA ATUR	GORUS	07.05.1969
BAZARCIQ	ARAN	ABARAN	15.07.1946
BAZMAVAN	YEN GEN	NA R	10.02.1962
BECEYEZL	BOSTAN	ARTA AT	31.05.1946
BEB RL	BARTSARA EN	AN	03.01.1935
BEDEL	YE EKNUT	HOKTEMBERYAN	01.12.1949
BEYKEND	BÖYÜK PARN	SP TAK	-
BEZ RXANA	Z TANKOV	AN	-
B REL	LANCAR	ARARAT	03.07.1968
B TT CE	BARTERA EN	ARTA AT	20.08.1945
BO ATLI	ARTEN	TAL N	31.07.1950
BO AZKESEN	DZORAKAN	AN	03.01.1935
BOZDO AN	SARAKAP	AN	03.01.1935
BOZYOXU	MUSAELYN	GUKASYAN	12.11.1946
BÖYÜK ARIXVEL	BÖYÜK MANTA	ART K	03.01.1935

BÖYÜK CAMI LI	ALAGYAZ	ARAGATS	04.01.1938
BÖYÜK KET	KET	AXURYAN	26.06.1946
BÖYÜK KEPENEKÇ	MUSAELYN	AXURYAN	03.01.1935
BÖYÜK QARAK LSE	K ROVAKAN	-	03.01.1935
BÖYÜK QARAQOYUNLU	EZ ZL	VARDEN S	03.01.1935
BÖYÜK EHR YAR	NALBANDYAN	HOKTEMBERYAN	19.04.1950
BÖYÜK TEPE	BÖYÜK SEPASAR	GUKASYAN	12.11.1946
BÖYÜK ÖLLÜ-DEM RÇ	ÖLLÜ	MAS S	-
BÖYÜK VED	VED	ARARAT	04.04.1946
BU DA EN	BAGRAVAN	AN	03.02.1947
BU DA EN (VILLAGE)	BAGRAVAN	AN	31.07.1950
BULAQLI	HEB LKEND	MAS S	-
BULXEY R	ENAVAN	ABARAN	19.04.1950
CADQIRAN I	NOR GE	NA R	08.07.1957
CADQIRAN II	RAZDAN	ABOVYAN	03.01.1935
CADQIRAN III	GEXA EN	ABOVYAN	03.01.1935
CAMI LI	ALAGYAZ	ABARAN	04.01.1938
CANEHMED / SULTAN EL QI LAQ	GÜNE L	VARDEN S	03.07.1969
CEBECEL	CRAHOV T	MAS S	27.02.1960
CEFERABAD I	ARGAVAND	MAS S	04.04.1946
CEFERABAD II	GETA EN	HOKTEMBERYAN	04.04.1946

CELALO LU	STEPANAVAN	STEPANAVAN	-
CELEB	CRADZOR	AMAS A	26.04.1946
CENG	VARDABLUR	ARAGATS	19.04.1950
CENNETL I	LANCAZAT	ARTA AT	21.10.1967
CENNETL II	ZOVA EN	ARTA AT	02.03.1940
C FTEL	ZUYKAXPYUR	GUKASYAN	12.11.1946
CIRCIR	VARSER	SEVAN	26.04.1946
CIZIXLAR	TSO AMARG	GUKASYAN	12.11.1946
CLOYXAN	BEN AM N	AXURYAN	12.11.1946
CUL	HARTAVAN	EZ ZBEYOV	19.04.1950
CÜCEKEND	GIZIL EFEQ	KAL N N	03.07.1935
ÇANAXÇI	SOVETA EN	ARARAT	10.09.1948
ÇARXAÇ	KUYBI EV	D L CAN	02.03.1940
ÇATQIRAN I	GETA EN	ABOVYAN	03.01.1935
ÇATQIRAN II	NOR GEN	A TARAK	10.02.1962
ÇEMBEREK	KRASNOSELO	KRASNOSELO	-
ÇIRAXLI	CRARAT	AXURYAN	07.12.1945
ÇIRPILI	CRAP	AN	03.02.1947
Ç YDEMEL	AREVA O	SP TAK	25.01.1978
Ç YDEML	AZATAVAN	ARTA AT	20.08.1945
ÇOBANMAZ	AV AN	ARAGTS	25.01.1978
ÇORLU	LERNAGYU	GUKASYAN	21.10.1967
ÇOTUR	SARAMEÇ	SP TAK	26.04.1946

ÇUBUXÇU	VARDANA EN	HOKTEMBERYAN	04.04.1946
ÇUBUXLU	TSOVATGYU	SEVAN	03.01.1935
DA ARLI	GETK	AXURYAN	07.12.1945
DAMCILI	MRAVYAN	ABARAN	03.01.1935
DANAG RMEZ I	HOV T	ABARAN	15.08.1946
DANAG RMEZ II	N GAVAN	ABARAN	15.07.1940
DAR ALI	ANASTASAVAN	ARTA AT	01.12.1949
DA QALA	KARABERD	AN	03.02.1947
DA LI	DA DAKAR	ARARAT	03.07.1968
DAYLAXLI	AR N	EZ ZBEYOV	25.01.1978
DEBETA EN	BAGRATA EN	NOYEMBERYAN	23.02.1972
DEDEQI LAQ	AXURDOV	RAZDAN	04.05.1939
DEDEL	YE N K	TAL N	12.11.1946
DEL KDA	TSAKKAR	MARTUN	-
DEL QARDA	SARUXAN	KAMO	-
DEL LER	DALAR	ARTA AT	03.01.1935
DELLEKL	ZOVA EN	ABOVYAN	21.06.1948
DERABBAS	DARBAS	S S AN	10.09.1946
DERBEND	KARMRAKAR	AXURYAN	26.04.1946
DEREÇ ÇEK	TZAXKADZOR	RAZDAN	-
DEREKEND	DZORAGYU	GUGARK	-
DEREKEND / DEREKÖY	DEREGYU	GUKASYAN	-

DEREGYU	SARAGYU	GUKASYAN	12.11.1946
DEVEL	ARARAT	ARARAT	03.01.1935
DEVEL	ARARAT	ARARAT	03.01.1935
DEYMEDA IL	RVENANTS	GAFAN	-
D REKLER	KARNUT	AXURYAN	26.04.1946
DOQQUZ / DOXQUZ	KANAÇUT	ARTA AT	20.08.1945
DONUZYEYEN	ZENG LER	MAS S	03.01.1935
DORNI	BAREKAMAVAN	NOYEMBERYAN	25.10.1978
DOSTLU	AXURYAN	AXURYAN	07.12.1945
DOV ANQI LAQ	IRAVAKAN	AN	19.04.1950
DULLAR	DALAR	ARTA AT	03.01.1935
DÜZXARABA	ANDARA AT	GAFAN	12.11.1946
DÜZKEND I	AXURYAN region	AXURYAN	07.12.1945
DÜZKEND II	BAROJ	TAL N	03.01.1935
DÜZKEND III	HARTA EN	GUKASYAN	12.11.1946
ELLER	ABOVYAN	ABOVYAN	12.10.1961
ELLER OYU U	ELLER	AMAS A	-
EVC LER	ARAPZAP	HOKTEMBERYAN	10.04.1947
EFEND I	KARADZOR	SP TAK	26.04.1946
EFEND II	NORA EN	SEVAN	04.01.1938
EFEND III	NOR KESER A	HOKTEMBERYAN	14.01.1969
EHEKÇ	ZOVASAR	TAL N	25.01.1978

ELEYEZ	ARAGATS	TAL N	31.07.1950
EL BEYL	ATARBEKYAN	EÇM EDZ N	04.04.1946
EL GÖYÇEK	KUÇAK	ABARAN	03.01.1935
EL XAN	GET K	GUKASYAN	03.01.1935
EL QULU EN	AZATA EN	GORUS	01.06.1940
EL L	SALVARD	S S AN	03.01.1935
ELL QIRIQ	ASTHADZOR	MARTUN	03.01.1935
EM RXAN	SARATAK	ART K	01.06.1940
EM RL	GTUCUR	ABARAN	19.04.1950
ERDEP N	YEXEG S	YE EGNADZOR	10.09.1946
EREVUS	AREV S	S S AN	03.07.1968
ERT Z	GE ARD	ABOVYAN	04.04.1949
ERZEKEND	ARZAKAN	RAZDAN	-
ESK PARA	VOSKEPAR	NOYEMBERYAN	-
EYENZUR	A AVHADZOR	YE EGNADZOR	10.09.1946
EYLAS	NEKL	MAS S	-
EZ ZBEYOV (PA ALI)	ZAR TAN	EZ ZBEYOV (VAYK)	08.07.1957
GABUD	KAPUYT	EZ ZBEYOV	03.07.1948
GERGER	PU K NO	STEPANAVAN	11.02.1937
GERMEZ	KAMAR K	ABOVYAN	25.01.1978
GERN	GARN	ABOVYAN	-

GORAVAN	YEN KEND	ARTA AT	20.08.1945
GOYTUR	GETAP	YE EGNADZOR	03.01.1935
GÖDEKBULAQ	GARCAXPYÜR	VARDEN S	12.08.1948
GÖDEKL	MRGAVAN	ARTA AT	20.08.1945
GÖL	L ÇK	MARTUN	-
GÖRAN	GOGARAN	SP TAK	26.04.1946
GÖTÜRKEND	SAVAR AVAN	NOYEMBERYAN	15.07.1964
GÖYK LSE	KAPUTAN	ABOVYAN	03.01.1935
GÖYKÜMBET	GE AN ST	MAS S	01.12.1949
GÖYYOXU	SARALANC	SP TAK	26.04.1946
GÖZELDERE I	GEXAD R	ART K	31.05.1946
GÖZELDERE II	GEXADZOR	ART K	31.05.1946
GÖZELDERE III	GEHADZOR	ARAGATS	15.07.1946
GÖZLÜ	AKUNK	TAL N	12.11.1946
GÜLABLI I	AYGEDZOR	EMSEDD N	04.05.1939
GÜLABLI II	DZORAGLUX	ABARAN	15.07.1946
GÜLDERV	VOSKETA	TAL N	03.01.1935
GÜLLÜBULAQ	VARDAXPYUR	GUKASYAN	15.07.1946
GÜLLÜCE I	SARAHART	SP TAK	19.04.1950
GÜLLÜCE II	SPANDARYAN	ART K	31.05.1945
GÜLLÜCE III	VARDEN S	ABARAN	15.07.1946
GÜLLÜCE IV	VARDEN S	ABAR AN	19.04.1950
GÜLÜCAN	SPANDARYAN	ART K	31.05.1946

GÜMRÜ	LEN NAKAN	-	27.01.1924
GÜRCÜEL	GORSGYU	GUKASYAN	29.06.1949
GÜTQUM	GEXANUS	GAFAN	03.07.1968
HACI BAYRAM	BAGARAN	HOKTEMBERYAN	03.01.1935
HACI XEL L	TSAXKAHOV T	ABARAN	15.07.1946
HACI MUXAN	MUXAN	KAMO	-
HACI NEZER	KAMO	AXURYAN	03.01.1935
HACIQARA I	AYGE AT	EÇM EDZ N	03.01.1935
HACIQARA II	LERNAPAT	GUGARK	26.09.1957
HACIQARA III	MAKARA EN	GUGARK	01.03.1946
HACILAR	MRGASTAN	EÇM EDZ N	03.01.1935
HAÇAK LSE	NAHAPETAVAN	ART K	30.01.1961
HAÇAPAPAQ	ZAHMAT	MAS S	03.01.1935
HAÇASU	AÇACUR	CEVAN	-
HAÇDARAQ	HA TARAK	CEVAN	-
HAXIS	DZORAP	A TARAK	01.12.1949
HAQQIXLI	VUR UN	CEVAN	25.01.1978
HAMAMLI	SP TAK	SP TAK	26.09.1949
HASIK	VORO LOV	HOKTEMBERYAN	24.07.1940
HEB LKEND	KAL N N	MAS S	26.09.1957
HEB LKEND (BULAQLI)	KAL L NO	MAS S	-
HEMZEÇ MEN	BOZ GE	GUGARK	-

HESENKEND	AT N	YE EGNADZOR	03.01.1935
HEYDARBHEY	SVERDLOV	STEPANAVAN	01.04.1940
HLATAQ	DZARASTAN	GAFAN	01.07.1940
HORAD Z	ORAD S	EZ ZBEYOV	03.07.1968
HOV T	N GAVAN	ABARAN	21.10.1967
HOZUKEND	GUZUKEND	AMAS A	-
HÜSEY NQULU A ALI	NER MANLI	VARDEN S	15.12.1948
XAÇDUR	TSANKA AT	TUMANYAN	03.01.1935
XAÇKEND	DEBET	GUGARK	03.01.1935
XANCI AZ	GÖZELDERE	GUGARK	01.06.1940
XARRATLI	AREVABYUR	MAS S	25.01.1978
XEYR BEYL / XERBEKL	YERVANDA AT	HOKTEMBERYAN	25.05.1967
LANÇALAN	ARDA AVAN	A TARAK	-
LANLI	ÇAYBASAR	AMAS A	26.04.1946
LX YABI	AYGABAST	AXURYAN	26.04.1946
LL QARAK LSE	HO M K	AMAS A	-
MAM AHLI	MXÇYAN	ARTA AT	03.01.1935
M RXAN	SARATAK	ART K	01.06.1940
M RL	TUCUR	ABARAN	19.04.1950
ND CAN	GANDZAK	YE EGNADZOR	10.09.1946
NEKDA I	YEN KEND	VARDEN S	25.01.1978
NEKL I	ANTARUT	A TARAK	01.12.1949

NEKL II	DARAKERT	MAS S	04.04.1946
PEKL (OYLAQ)	MAS S	MAS S	04.04.1946
TQIRAN	GÜLÜSTAN	EZ ZBEYOV	03.01.1935
YDEL	P TAVAN	HOKTEMBERYAN	10.04.1947
KALALI	NORABER	AN	03.02.1947
KARVANSARA I	CEVAN	-	-
KARVANSARA II	AMRE TAZA	ARAGATS	-
KAVTARLI	PAN K	ART K	-
KEÇ L	MRAGA AT	HOKTEMBERYAN	04.04.1976
KEFL	KAKAVASAR	GUKASYAN	25.01.1978
KE AÇ	VER N CARP	AN	03.02.1947
KE KEND I	GEXAROT	ARAGATS	03.01.1935
KE KEND II	GEXAROT	SP TAK	03.01.1935
KE KEND III	M KOYAN	YE EGNADZOR	03.01.1935
KE KEND IV	YE EGNADZOR	YE EGNADZOR	06.12.1957
KE KEND V	YE EGNADZOR	-	03.01.1935
KE VEREN	URTSALANC	ARARAT	03.01.1935
KELEKARX	ENAVAN	HOKTEMBERYAN	04.04.1946
KELEL	NORABER	AN	03.02.1947
KELERE	GUKASYAN	MAS S	01.12.1949
KEPENЕК	MUSAELYN	AXURYAN	03.01.1935
KER MARX	SOVETAKAN	HOKTEMBERYAN	03.01.1935

KER MKEND	DZANKA EN	KAMO	02.03.1940
KERK BA	EFEG	VARDEN S	25.05.1967
KERP CL	GEHAD R	ABOVYAN	03.01.1935
KESEMEN	BAHAR	VARDEN S	25.01.1978
KES KBA	LERNAKERT	MARTUN	07.12.1945
KEVER	YEN BAYAZ D	KAMO	-
K Ç K ARIXVEL	K Ç K MANTA	ART K	01.01.1935
K Ç K KET	LERNANTSK	AXURYAN	26.10.1946
K Ç K KEPENEKÇ	HOV T	AXURYAN	07.12.1945
K Ç K QARAK LSE	AZATAN	AXURYAN	07.12.1945
K Ç K PERN	ANU AVAN	ART K	07.05.1969
K Ç K EHR YAR	NOR HARTAGES	HOKTEMBERYAN	03.07.1968
K Ç K TEPE	POKR SEPASAR	GUKASYAN	12.12.1946
K Ç K ÖLLÜ / DEM RÇ	DEM RÇ	MAS S	03.01.1935
K LSEKEND	SRA EN	GAFAN	-
K RD KEND	LENADZOR	KALAN	-
K RDVAN	YENEKOVAN	CEVAN	03.01.1935
KOLAG REN	DZORAGEL	GUGARK	10.09.1948
KOLAG REN	TSOV NAR	MARTUN	03.01.1935
KOLANLI ARALIQ	YUXARI KOLANLI	EÇM EDZ N	-
KORBULAQ	TSANKA EN	GUKASYAN	20.10.1946
KORBULAQ	ENKAN	ARAGATS	25.01.1978

KOSAMEMMED	BAT KYAN	KAMO	-
KOTANLI	KARMRA EN	EZ ZBEYOV	-
KOTAYK	ABOVYAN	ABOVYAN	02.10.1961
KÖRPÜLÜ / KÖRPEL	AR ALUYS	EÇM EDZ N	03.01.1935
KÖRÜ	DZORA EN	GORUS	19.04.1950
KUZEC K	LANCAXPYUR	KAMO	19.04.1950
KÜNEN (GETA EN)	AVAR AVAN	GUKASYAN	20.10.1946
KÜRD PEMBEY	S PAN	ARAGATS	25.01.1978
KÜRDKEND	LERNAZDOR	GAFAN	25.01.1978
KÜREKEN	FER K	EÇM EDZ N	25.01.1978
KÜTN QI LAQ	HOVTA EN	ART K	15.07.1948
QACARAN	GACARAN	GAFAN	04.08.1951
QAÇA AN	LERNAVAN	SP TAK	26.04.1946
QAÇA AN	AREVATZAG	TUMANYAN	25.01.1978
QALAÇA	BERDAVAN	NOGEMBERYAN	25.01.1978
QALTAXÇI	HARTAGYU	SP TAK	26.04.1946
QAMI QUT	YE EGNUT	GUGARK	03.01.1935
QAMI LI	ZARTONG	HOKTEMBERYAN	25.01.1978
QANLI	GAMI LI	VARDEN S	12.08.1946
QANLICA	MARMA EN	ANURYAN	26.04.1946
QAPILI	GUSANGYU	AN	03.02.1947
QARABA LAR	Ç MANKEND	ARARAT	-

QARABOYA	XNKOYAN	SP TAK	26.04.1946
QARABULAQ	YER NCATAP	ABARAN	15.07.1946
QARABURUN	KARMRA EN	TAL N	31.07.1950
QARACAÖREN	ARAGYU	NA R	04.04.1946
QARAÇANTA	EZ ZBEYOV	AMAS A	04.05.1939
QARAÇORAN I	ARAGYUG	A TARAK	04.04.1946
QARAÇORAN II	ARAGYUG	NA R	04.04.1946
QARADA LI I	MRGAVET	ARTA AT	20.08.1945
QARADA LI II	TSANKA EN	ARTA AT	20.08.1945
QARADA	SEVKAR	CEVAN	-
QARAHAMZALI (TAMAMLI)	BURASTAN	ARTA AT	25.01.1978
QARAXAÇ	LUSA O	ARARAT	25.01.1978
QARAK LSE I	ANUR K	ANURYAN	03.01.1935
QARAK LSE II	HARTAVAN	ABARAN	19.04.1950
QARAK LSE III	DZORA EN	GUKASYAN	03.01.1935
QARAK LSE IV	K ROVAKAN	-	03.01.1935
QARAK LSE V	S SAVAN	S S AN	02.03.1940
QARAK LSE VI	S S AN	-	02.03.1940
QARAK LSE VII	LERNHOV T	KAL N N	25.07.1978
QARAQALA I	GETAP	TAL N	12.11.1946
QARAQALA II	SEVABERD	ABOVYAN	21.06.1948

QARAQI LAQ	DOSTLUG	MAS S	25.07.1978
QARAQOYUN	AZ ZL	VARDEN S	03.01.1935
QARAL	GATNACUR	SP TAK	26.04.1946
QARALAR	ARALEZ	ARARAT	25.07.1978
QARAMEMMED	ME RA AT	AMAS A	26.04.1946
QARANAMAZ	YEN YOL	AMAS A	03.01.1935
QARANLIQ I	GEXHOV T	MARTUN	03.07.1968
QARANLIQ II	LUSAGYU	ABARAN	10.09.1948
QARANLIQDERE	XAVARADZOR	CEVAN	21.01.1935
QAR ABAZAR	HAYKA EN	EÇM EDZ N	25.05.1967
QARXIN	CRARAT	EÇM EDZ N	04.04.1946
QASIMEL / QASIMLI	GETAP	ART K	01.04.1940
QA QA	VARDA AT	ARARAT	10.09.1948
QAZANÇI	ME RA EN	ART K	31.05.1946
QAZARAPAT	SAHAKYAN	AN	30.06.1945
QED RL	LANCAN ST	ARARAT	03.07.1968
QEMERL I	ARTA AT	ARTA AT	04.09.1945
QEMERL II	MEDZAMOR	EÇM EDZ N	15.07.1946
QETRAN	GETAMEC	NA R	21.07.1948
QEZENFER	ARAGAST	ABARAN	10.09.1948
QILÇATAQ	SUSER	TAL N	12.11.1946
QIPÇAQ	HAR C	ART K	31.05.1946
QIRAQYER	S ZAVET	GUKASYAN	12.11.1946

QIR I	ARTSVABERD	EM EDD N	25.01.1978
QIRXBULAQ	AGUNK	VARDEN S	03.01.1935
QIRXDEY RMAN	XNABERD	ARAGATS	15.07.1946
QIRMIZILI	KARMRA EN	TAL N	12.11.1946
QIZILÇATAQ	SUSER	TAL N	12.11.1946
QIZILDEM R	VOSKEVAZ	A TARAK	03.01.1935
QIZILK LSE I	GIZILDA	KAL N N	03.01.1935
QIZILK LSE II	KARMRAVAN	GUKASYAN	03.01.1935
QIZILQOÇ	GUKASYAN	GUKASYAN	12.10.1956
QIZILÖREN	ENAVAN	SP TAK	26.04.1946
QIZILVENG	Ç ÇEKL	VARDEN S	27.04.1946
QIZQALA	GETAVAN	KAL N N	25.01.1978
QIZNAUZ	ARAGATS	EÇM EDZ N	04.04.1946
QODUXVENG (QOTURAVAN)	GED KVENG	YE EGNADZOR	-
QOLTAQ	XEKAN ST	ART K	15.07.1948
QONAQQIRAN	RAK	AXURYAN	02.03.1940
QORAD Z	ORAD S	EZ ZBEYOV	03.07.1968
QORÇULU	MRGA AD	HOKTEMBERYAN	04.04.1946
QO ATAN	VOSKEVAN	NOYEMBERYAN	25.01.1978
QO AVENG	HAYKADZOR	AN	19.04.1950
QOTURBULAQ	GATNAXPYUR	STEPANAVAN	03.01.1935

QÖYLESER I	BAMBAKAVAN	ARTA AT	20.08.1945
QÖYLESER II	D M TROV	ARTA AT	01.12.1949
QULDERV	VOSKETAS	TAL N	04.05.1939
QULEL I	AYGEDZOR	EMSEDD N	04.05.1939
QULEL II	GARM RGYU	KAMO	01.06.1945
QULUCAN	SPANDARYAN	ART K	25.01.1978
QUNDAXSAZ	RYA TEZE	ARAGATS	12.11.1946
QURDBULAQ I	AYGE AT	HOKTEMBERYAN	19.04.1950
QURDBULAQ II	KRASAR	GUKASYAN	12.01.1946
QURDCEL L	GENARUS	GAFAN	29.06.1949
QURDUQULU	ARMAV R	HOKTEMBERYAN	03.01.1935
QURTQULAQ	BOLORABERD	YE EGNADZOR	10.09.1946
QURU ARAZ	YERASXOHUN	HOKTEMBERYAN	19.04.1950
QURUBO AZ	ORTACYA	ARAGATS	04.04.1946
QURUMSULU	DOSTLU	NOYEBERYAN	04.04.1946
QU ÇU	KEÇUT	CERMUK	12.11.1946
QUTA EN	K RANTS	CEVAN	25.05.1967
QUZUGÜDEN	AYGE AD	HOKTEMBERYAN	19.04.1950
LELEKEND	LAL GYU	CEVAN	-
LELVER	DEBETAVAN	NOYEMBERYAN	18.06.1960
LEMBEL	BAGRATA EN	NOYEMBERYAN	18.06.1960
LÖK	VARTAN ZOR	MEHR	18.06.1960
MA DE	LERNAROT	A TARAK	01.12.1949

MAHMUDCUQ	PEMZA EN	ART K	02.03.1940
MAHMUDLU	ÇAYKEND	GAFAN	01.06.1940
MANES	ALAVARD	ALAVARD	-
MEHMANDAR	HOVTA EN	MAS S	05.01.1978
MEHRABLI	VARDA EN	ARTA AT	20.08.1945
MEHR BAN	KATNAXPYUR	TAL N	19.04.1950
MEL KKEND	MEL KGYU	ARAGATS	15.07.1946
MEL KKEND	TSAXKAVAN	CEVAN	02.03.1940
MEL KLER	SPANDARYAN	S S AN	04.05.1939
MESC DL	NOR GYANG	ART K	01.06.1940
MES ML	AYGEBAT	ARTA AT	01.07.1949
MESTERE	DALAR K	TAL N	21.06.1965
MEZRE	BARTERAVAN	S S AN	10.09.1946
MHUB	BALAHOV T	ABOVYAN	26.12.1968
M SXANA	HANKAVAN	RAZDAN	01.12.1949
MO ES	GA NUT	GAFAN	29.06.1949
MOLLA BAYAZET	BAMBAKA AT	HOKTEMBERYAN	03.01.1935
MOLLA BEDEL	BEDEL	HOKTEMBERYAN	-
MOLLA DURSUN	AUMYAN	EÇM EDZ N	-
MOLLA EYYUBLU	EVL	KAL N N	-
MOLLA GÖYÇE	MARAL K	AN	03.01.1935
MOLLA MUSA	VOSKEHASK	AXURYAN	26.04.1946

MORUT	AKNAXPYUR	CEVAN	11.11.1970
MU AMLI	HOVTA EN	ARTA AT	20.08.1945
MU AN	HOVTAMEC	EÇM EDZ N	25.01.1978
MU ANCIQ	AYGEDZOR	GORUS	19.04.1950
MUNCUQLU	TS LKAR	ARAGATS	15.07.1946
MURAD TEPE I	KANAKERAVAN	NA R	15.08.1964
MURAD TEPE II	KANAKEREVAN	ABOVYAN	15.08.1964
MURTEY L	Ç ÇEKBULAG	CEVAN	25.01.1978
MUSAXAN	VOSKEHASK	AXURYAN	26.04.1946
MUSTUQLU	LANC K	AN	03.02.1947
NALBEND	RAKAMUT	SP TAK	25.01.1978
NUBARA EN	SOVETA EN	REVAN city	26.03.1938
OCAQQULU	ARAP	AXURYAN	26.04.1946
O RUCA	GARA MAN	VARDEN S	-
O URBEYL	BERKANU	ARTA AT	20.08.1945
ORTAKEND	GLADZOR	YE EGNADZOR	10.09.1946
ORTAK L SE	MA SYAN	AXURYAN	26.04.1946
OVANDERE	HOVANADZOR	STEPANAVAN	19.04.1950
ÖRDEKL	LCA EN	SEVAN	26.04.1946
PALIDLI	ARPEN	GUKASYAN	25.01.1978
PA AKEND	MARMAR K	RADZAN	03.01.1935
PA ALI	ZAR TAP	EZ ZBEYOV	08.07.1957

PATR NC	VOSKEHAT	A TARAK	01.12.1949
P P S	CO AZ	CEVAN	-
P RMELEK	AREG	TAL N	03.01.1935
P RMEZRE	KATNARAT	GAFAN	29.06.1949
P RT KAN	TSANKASAR	TAL N	02.03.1940
POLAD AYRIM	POLAD	CEVAN	-
PU GAH	AYGEDZOR	MEHR	-
REVAZLI	D TAVAN	MEHR	25.05.1967
REYHANLI	AYGAVAN	ARARAT	04.04.1946
SABUNÇU	ARAKSAVAN	ARTA AT	25.01.1978
SABUNÇU	HATSA EN	TAL N	25.01.1978
SAÇIYOX	DEBET	GUKAR	03.01.1935
SAÇLI	NORA EN	ABARAN	15.07.1946
SADIBEYL	ÇKALOV	TUMANYAN	22.02.1939
SAMANQAR	GE AKERT	EÇM EDZ N	25.01.1978
SAMURLU	SARAPAT	GUKASYAN	12.11.1946
SARAT	HA TARAK	CEVAN	-
SARIBA	HAYKASAR	ART K	15.07.1948
SARIMSAXLI	KARABERD	GUKAR	04.04.1946
SAYBALI	ARNAKUNK	S S AN	10.09.1946
SED BA DI	ÇKALOV	TUMANYAN	22.02.1939
SEMADERV	ÇKNAX	ABARAN	01.06.1940

SERDARABAD I	HOKTEMBERYAN	HOKTEMBERYAN	12.03.1935
SERDARABAD II	HOKTEMBER	HOKTEMBERYAN	03.01.1935
SETENA AÇ	GÜNEY	VARDEN S	03.01.1935
S ÇANLI	AVTONA	TAL N	03.01.1935
S RKETAC	XDRANTS	GAFAN	-
S S AN	HATSAVAN	S S AN	02.03.1940
SOYLAN	EZ ZBEYOV	EZ ZBEYOV	12.10.1956
SÖYÜDLÜ	SARNAXPYUR	AN	02.03.1940
SP TAQ	LERNANTSK	GUKASYAN	12.12.1946
SR QE	SAR GYU	CEVAN	10.05.1951
SUXOY FANTAN	FANTAN	RAZDAN	03.01.1935
SULTANABAD	URABAD	AMAS A	-
SULTANBEY / SUSUZ	BARTSRUN	EZ ZBEYOV	03.01.1935
SUNQURLU	HAYRENYANTS	ART K	31.05.1946
SUSUZ	TSAMAKASAR	TAL N	12.02.1946
SVANVERD	LUYSAXPYUR	AN	03.02.1947
AHAB	HU AKERT	BAGRAMYAN	03.07.1968
AHABLI	MAYAKOVSK	ABOVYAN	11.04.1940
AHADLI	GAR K	TAL N	03.01.1935
AHALI	A AP	ARARAT	03.07.1968
AHALI	VAHAGN	GUGARK	10.04.1947
AHNEZER	METSAVAN	MAS S	25.01.1978

AHR Z	GE AMAVAN	SEVAN	26.12.1946
AHVAR D	VAHAGNADZOR	GUGARK	25.01.1978
AVARUT	U AKERT	HOKTEMBERYAN	03.07.1968
ENATA	LERNA EN	S S AN	02.03.1940
EYXHACI	AR K	TAL N	03.01.1935
EHR YAR	NOR ARTASE	HOKTEMBERYAN	03.07.1968
IXLAR I	GIZIL EFEG	S S AN	02.03.1940
IXLAR II	LUSAKERT	ARARAT	26.04.1968
RABAD	PARAKAR	EÇM EDZ N	02.03.1940
RAKQALA	VARDENUT	ABARAN	15.07.1946
RVANCIQ	LERNAKERT	ART K	15.07.1948
ONQURLU	AYRENYATA	ART K	31.05.1946
ORLU	DA DAVAN	MAS S	-
ORLU DEM RÇ	ORLU	MAS S	-
ORLU MEHMANDAR	MEHMANDAR	MAS S	03.01.1935
URABAD	PARAKAR	S S AN	-
TAXTAKÖRPÜ	TE UT	D L CAN	25.01.1978
TALA	GETAHOV T	CEVAN	25.01.1978
TALIBO LU	LUSAKERT	ART K	15.07.1948
TALI	ARUÇ	A TARAK	11.11.1970
TAMAMLI	BURASTAN	ARTA AT	-
TAPANLI	GEXASAR	SP TAK	25.01.1978

TAYÇARIX	ME RADZOR	RAZDAN	31.05.1946
TAYTAN	VANA EN	ARARAT	25.01.1978
TEC KEBERK	DZORAXPYUR	ABOVYAN	04.04.1946
TERP	SARAVAN	EZ ZBEYOV	27.02.1960
TEKERL	TSAXGA EN	ABARAN	19.04.1950
TEK YE	BAZMAXPYUR	A TARAK	01.12.1949
TEKNEL	GOGHOV T	GUKASYAN	25.01.1978
TELED B / TAYAD B	HAYKAVAN	HOKTEMBERYAN	04.04.1946
TEPEDÖLEK	AREV K	AXURYAN	07.12.1945
TEZEKEND / TEZEKÖY I	AYNTAP	MAS S	10.09.1970
TEZEKEND / TEZEKÖY II	TAS K	S S AN	03.07.1968
TEZEKEND III	TAV UT	GUKASYAN	21.10.1967
TEZEKÖY	NOR GYU	ABOVYAN	04.04.1946
T TOY XARABA	BAVRA	GUKASYAN	-
TOXAN ALI	MAS S	ARTA AT	20.08.1945
TOLK	VER N CRA EN	MAS S	-
TOMARDA I	VARDAKAR	ART K	31.05.1946
TOMARDA II	VARDAKAR	ART K	31.07.1950
TOPARLI	HATS K	AXURYAN	07.12.1945
TORPAQQALA	XNABERD	ARTA AT	01.12.1949
TOVUZQALA	BERD	EMSEDD N	-
TUSKÜLÜ	LUSAKUNK	VARDEN S	25.01.1978

TUT YE	SARAN ST	ABOVYAN	21.06.1948
TÜLNEB	SARALANC	NA R	04.04.1946
TÜRK QARAK LSES	AHURNK	AXURYAN	03.01.1935
TÜRKMENL	ARAGA	EÇM EDZ N	03.01.1935
U URBEYL	BERKANU	ARTA AT	20.08.1945
UXUB	BALAHOV T	AKOPYAN	26.07.1968
UL YA SARVANLAR	SARVANLAR	MAS S	-
ULUXANLI	MAS S	MAS S	31.07.1950
URUT	VOROTAN	S S AN	03.07.1968
UZUNLAR	ODZUN	TUMANYAN	30.09.1967
UZUNOBA	ARGAVAND	HOKTEMBERYAN	10.04.1947
UZUNTALA I	AYGEHOV T	CEVAN	12.02.1969
UZUNTALA II	GAYAN	CEVAN	25.05.1967
ÜÇÜNCÜ QARAK LSE	DZORA EN	GUKASYAN	03.01.1935
VA AR ABAD	EÇM EDZ N	EÇM EDZ N	12.03.1935
VED region	ARARAT region	ARARAT	15.05.1968
VERMEZYAR	AREVA AD	EÇM EDZ N	04.04.1946
VEL A ALI	DZORAGYU	MARTUN	-
VEL KEND	TSAXKAVAN	EMSEDD N	04.05.1939
YAQUBLU	MEGRUT	GUKARK	01.04.1946
YAMANCALI	DEXTSUT	ARTA AT	25.05.1967
YANIQPEYE	ME EKEND	KRASNOSELSK	25.01.1978

YARPIZLI	LCAVAN	VARDEN S	25.05.1967
YASAVUL	HOVUN	AXURYAN	07.12.1945
YAYCI	GARJ S	GORUS	03.07.1968
YAYCI	ZOVABERD	SEVAN	25.01.1978
YEQANLAR	AREVA AT	ART K	15.07.1965
YELQOVAN	KOTAYK	ABOVYAN	31.07.1965
YENG CE	GANDZAK	YE EGNADZOR	10.09.1946
YENG CE	NORABATS	MAS S	25.01.1978
YEN BA KEND	GET K	KRASNOSELSK	30.05.1984
YEN BEYAZ D / KEVER	KAMO	KAMO	13.04.1959
YEN KEND / YEN KÖY	GORAVAN	ARARAT	03.07.1968
YEN KÖY	XARKOV	AN	-
YER TSATUMB	BARTSRAVAN	GORUS	01.06.1940
YE IL	KAKAVADZOR	TAL N	12.11.1946
YUXARI ADYAMAN	VER N GETA EN	MARTUN	07.12.1945
YUXARI A BA	ABOVYAN	ARTA AT	01.12.1949
YUXARI A CAQALA	VER N BAZMABERD	TAL N	12.11.1946
YUXARI A DA	A DAN	CEVAN	25.05.1967
YUXARI AXTA	LERNAN ST	RAZDAN	25.01.1978
YUXARI AYLANLI	TSAXKUNK	EÇM EDZ N	04.04.1946
YUXARI XATINARXLI	XANKA EN	EÇM EDZ N	25.01.1978
YUXARI KOLANLI	GR BOYEDOV	EÇM EDZ N	25.01.1978

YUXARI KÜRDKEND	NORA EN	ARTA AT	25.01.1978
YUXARI QANLICA	MARMA EN	AXURYAN	26.04.1946
YUXARI QARXIN	CRARAT	EÇM EDZ N	04.04.1946
YUXARI QAYAQOYMAZ	YUXARI SASUNA EN	TAL N	12.11.1946
YUXARI QÖYLESER	BYURAVAN	ARTA AT	20.08.1945
YUXARI NEC L	N ZAM	MAS S	-
YUXARI P RT KAN	MUSAGYU	EÇM EDZ N	03.07.1935
YUXARI TÜRKMENL	ABAGA	EÇM EDZ N	03.01.1935
YUXARI ZA ALI	AXPRADZOR	VARDEN S	25.01.1978
YUXARI ZEYVE	TARON K	EÇM EDZ N	25.01.1978
YUVA	AUMYAN	ARTA AT	19.04.1950
ZEYVE	DAV D BEK	GAFAN	29.11.1949
ZERZ B L	ZERKEND	VARDEN S	03.01.1935
ZOD	AGEHU	VARDEN S	-
ZOLAXAÇ	ZOLAKAR	MARTUN	03.01.1935
ZORBA	SOR K	TAL N	03.01.1935
ZÖHRABLI	ZARGANUT	ARTA AT	20.08.1945

CULTURAL GENOCIDE CONTINUES

The prolonged Armenian operation of changing place- names in Armenia that historically documented the existence of Azerbaijani Turks is still in effect. With the decree made by the Republic of Armenia, all the Azerbaijani population inhabiting Armenia were expelled, names of 94 villages and regions were changed in 16 regions, 90% of which constituted names of Turkish origin. Some of these names were changed three or four times and were 'modernized'. However, Armenians seem to have forgotten that history remains history. Following is a list of names of towns-escarpments of Turkish origin changed after 1991. They are presented in alphabetical order.

FORMER NAME	CURRENT NAME	region
ACIBAC	AC BAC	GAFAN
A BULAQ	AXPEREK	KRASNOSELO
A K LSE	CERMAKAVAN	CEVAN
A QALA	BERDKUNK	KAMO
A UD	AG TU	S S AN
A A I PURULU	GEGAVANK	GAFAN
BA ÇILIQ SOVXOZU	VER N PTXN	KOTAYK
BAHAR	AXTUNG	VARDEN S
BALIXLI	ZORAKERT	AMAS A
BAYTAR	HOVTUN	AMAS A
BENDA	HORDZOR	GAFAN
BER YABAD	BARENAT	KRASNOSELO
BÖYÜK MEZRE	MEZD MASR K	VARDEN S
COMERDL	TANAHAT	S S AN
ÇAXMAQ	KAMXUT	AMAS A
ÇAYBASAR	AREVAT	AMAS A
ÇAYKEND I	DPRABAK	KRASANOSELO
ÇAYKEND II	GET K	VAYK (EZ ZBEYOV)
Ç ÇEKBULAQ	GE ATAR	CEVAN
Ç V NL	YENACUR	AMAS A
DA KEND	HAYRK	VARDEN S
DEM RÇ	DARB NK	MAS S

DEM RÇ LER	GOÇAVAN	KAL N N
DERE	DARANAK	VARDEN S
DOSTLUQ	AYAN ST	MAS S
DÜZKEND	ALVAR	AMAS A
EVL	DZARAMUT	KAL N N
ELEYEZ	YE EG S	YE EGNADZOR
EM RXEY R	KALAVAN	KRASNOSELO
EZ ZBEYOV	AREGNADEM	AMAS A
EZ ZBEYOV	VAYK	VAYK (EZ ZBEYOV)
EZ ZL	NORABAK	VARDEN S
GÖLKEND	AYGUT	KRASNOSELO
GÖLLÜ	ARDEN S	AMAS A
GÖYBEY	HEDZOR	VAYK (EZ ZBEYOV)
GÖZELDERE	AZNAVADZOR	GUGARK
GÜLÜDÜZ	VARDAHOV T	YE EGNADZOR
GÜLÜSTAN	NOR AZNABERD	VAYK (EZ ZBEYOV)
GÜMÜ	KAREN S	RAZDAN
GÜNEY	AREGUN	VARDEN S
GÜNE L	KUTAKAN	VARDEN S
XALSA	NOYAKERT	ARARAT
XANÇALLI	ZAR AT	AMAS A
B	DAYR K	AMAS A

K Ç K MEZRE	POKR MASR K	VARDEN S
QARABULAQ	SAG K	AMAS A
QARA MAN	D TSMAYR	VARDEN S
QARA SA	ME VAHOV T	KAL N N
QARAQALA	NORAMUT	KAL N N
QARAQAYA	DZORVANK	KRASNOSELO
QARAQI LAQ	DOSTLUQ	MAS S
QAYABA I	GE AMABAK	VARDEN S
QERD	KARD	GAFAN
QIZILDA	ARUN	KAL N N
QIZILGÜL	ARETA	YE QNADZOR
QIZILKEND	TSARATA	VARDEN S
QOMUR	KOMK	VAYK (EZ ZBEYOV)
QO ABULAQ	ADCREK	VARDEN S
QOV UT	KAVÇUT	GAFAN
QOVU UQ	YERMON	YE EGNADZOR
ME EKEND	ANTARAMEÇ	KRASNOSELO
NER MANLI	ATVAN	VARDEN S
NEZR RAVAN	KAZARAVAN	A TARAK
OXÇUO LU	VAXÇ	AMAS A
ÖYSÜZ	DAR K	AMAS A
POLAD	XAÇARDZON	CEVAN

SALAH	AKAVANAVANK	CEVAN
SARIYAQUB	ÇAGAZADZOR	VARDEN S
SARIYER	ARAVAN	KAL N N
SARVANLAR	S S	MAS S
SEMED VUR UN	OVSK	CEVAN
SOVETAKERD	XAÇAXPYUR	VARDEN S
SOVETKEND	KAXAK	VARDEN S
SOYUQBULAQ	PAGAXPYUR	KAL N N
SUBATAN	GE AKAR	VARDEN S
EBAD N	YE EK	GAFAN
EFEQ	VANEVAN	VARDEN S
DL	YE EGNAN	ARARAT
RAZLI	VOSGETAL	ARARAT
QALA	GUGAR Ç	VARDEN S
TEKERL	ARTAVAZ	RAZDAN
TOXLUCA	DRAXT K	KRASNOSELO
UZ	UYTS	S S AN
YEN KEND	TRETUK	VARDEN S
YEN YOL	A VAR K	AMAS A
YENQ CE	S SAVAN	ARARAT
ZEYTE	ZEDSA	VAYK (EZ ZBEYOV)
ZEHMET	XACPAR	MAS S

ZENG LER	ZORAK	MAS S
ZERKEND	KUT	VARDEN S
ZOD	SOTK	VARDEN S

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